Rev. Robert Story
with the Authors Comp.ts

A DISCOURSE

DELIVERED ON BOARD THE TRANSPORT SHIP JAVA,
OFF QUEBEC,

ON SABBATH, THE 22ND OCTOBER, 1843,

TO THE

FIRST BATTALION
71ST
HIGHLAND LIGHT INFANTRY,

(En Route to the West Indies.)

BY

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TO

LIEUTENANT COLONEL ENGLAND AND
THE OTHER OFFICERS,

THE NON-COMMISSIONED OFFICERS,
AND PRIVATES,

OF

HER MAJESTY'S 71ST REGIMENT HIGHLAND
LIGHT INFANTRY,

This Discourse

IS RESPECTFULLY DEDICATED,

BY THEIR MOST OBEDIENT SERVANT
AND AFFECTIONATE FRIEND,

ALEX. MATHIESON.

SERMON.

2 COR. xiii. 11.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

ACTS xx. 32.

"And now, brethren, I commend you to God and the word of his grace, which is able to build you up and give you an inheritance among them that are sanctified."

My Brethren,—The Great Author of our being hath formed us for happiness, and hath so disposed and arranged the various objects of nature, that they all minister to our enjoyment. But these are all fragile and fleeting, and may "perish in a night;" and uninterrupted happiness is not the portion of man here below. We are taught to look for it only in heaven, and are constantly reminded by the changes that are taking place, that "we are sojourners in a strange land," where we have no "abiding place," and warned to keep our eyes steadily fixed on that "city which hath foundations whose builder and maker is God," as our final resting place and home.

We too often, indeed, forgetful of our higher destiny, fix our affections on some of the objects which surround us, and, in the calm but temporary delight we experience, imagine we have found that rest for which our souls earnestly pant. Yet it often happens, when we think not that evil is near, the fair prospect is suddenly overcast,—the scene changes,—the objects of our affections are removed, and we are left unavailingly to lament the disappointment of our fondest hopes.

One of the most painful trials which humanity is doomed to endure from the changes which are continually going on in the world, arises from our separation from those beloved objects to whom we have been united by the ties of nature or of virtuous friendship. Without those social relations, from which spring up our domestic happiness and public virtues, man would not only be unable to sustain the shocks which assail his infancy and youth, but utterly unprepared to act well his part in discharging the duties of matured life. Without some degree of confidence in each other, and the exercise of mutual affection, springing from the interchange of good offices, the business of life would stand still, and, in the selfishness of his heart, each one would consult his own welfare at the expense of another's interests. To counteract the operation of a principle so destructive of human sympathy, the beneficent Author of our nature hath endued us with

social feeling, and made it a law of his kingdom that we shall derive our highest enjoyment from their exercise. And one of the purposes for which the ever-blessed Son of God came into the world, was to augment our happiness, by elevating and refining our social sentiments.

It is no wonder, then, that we experience a deep degree of mental depression and sorrow, when our social intercourse is interrupted or destroyed. Even when the hope is cherished, that, after a season, it will be renewed in circumstances of greater satisfaction, it would yet be with a heavy heart we would part. A thousand pleasing recollections of the scenes and incidents of past life would come upon the mind, and give a pensive character to the thoughts that were not absolutely distressing ; and the remembrance of the happiness that had been enjoyed in each other's society, and the mutual kindness that had been experienced, would awaken deeper and sadder emotions. If there had been any bitterness or strife in the past, it would be forgiven and forgotten. If there had been any opportunities omitted of aiding and befriending each other, they would be remembered with regret, and in some measure atoned for, by the rush of a warmer and fuller tide of affection to the heart, and the most sincere purpose to be kind to one another, and to do good to one another, in time to come, even as we may have opportunity. But now that we are about to sepa-

rate, and enter on scenes and trials, where we cannot reciprocate friendly counsel or aid, and knowing from experience that the shades of sorrow intermingled with bright sun-gleams of joy will invest the paths we respectively pursue, from the very bottom of our hearts we will wish that the Almighty Ruler of the universe will so order the events of providence, that happiness and peace may be each other's portion ; and as we cannot know what awaits us in the futurity of this life, we hope the best, and part with an affectionate farewell.

The ties which bind a pastor to his flock are of the most endearing kind ; and when these ties are dissevered, many emotions of a melancholy or painful character are awakened. Whether we review the period of his ministrations among them or speculate upon the influence which his separation from them is likely to effect on their future happiness in this world, but more especially when we reflect on the important bearing his services will have on their eternal happiness or misery,—for the faithful minister of his word is always unto God "a sweet savour of Christ in them that believe and in them that perish, to the one he is the savour of life unto life, and to the other the savour of death unto death,"—it must be a hard trial both to him and to them to put a termination to an intercourse affectionately begun, and conducted throughout in the delightful exercise of

Christian sympathy. Knit together in the bonds of the gospel,—bonds which strengthen the ties of human friendship,—in the prospect of separation, they will feel that anguish of spirit, which results from the rending asunder ties, which bind them to objects with whose existence, their own seems inseparably entwined. Fain would THEY retain him among them, to tell them more of the mercy of God in Christ Jesus, and instruct them more fully in the power and the excellency of divine truth; and they will now remember with deep regret, the seasons and opportunities they have allowed to slip away without suitable improvement. Fain would HE remain with them, to tell them of the love of God, and be the means of imparting to them the grace of his Spirit, and laying before them important views of the scheme of salvation. But now, that he has no opportunity, by instruction, or counsel, or reproof, to be of further benefit to them, the condemning remembrance of his own insufficiency, will awaken the unavailing wish to recal many a neglected opportunity of warning and exhorting some, and of encouraging and comforting others. But though his ministrations to them must cease, yet his best wishes and his prayers will go with them. He may not be able to serve them any longer in the way he would wish, yet there is One who can do all things for them, and to God and the word of his grace he commends them.

My Christian friends : Although the pastoral relation has not been formally constituted between us,—and while I speak my own sentiments, I am sure I but respond the sentiments of my brethren who also ministered to you in the gospel,—I have ever considered you, and virtually you have been, part of the flock which the Great Shepherd entrusted to our care, and enjoined to feed with the bread of life. You are our countrymen. We have been united by common religious views and purposes. We have been educated in the same faith, and most of us have been taught to worship the God of our fathers after the same forms in which they presented their devotions at a throne of grace. But besides the relation formed by holding in common the same religious principles, I have other ties that bind me especially to you. My own early connection with the army,* has inspired me with a desire to promote the best interests of my fellow-subjects who have selected the profession of arms. But my associations with the Seventy-first Regiment are of the most agreeable nature, and not of recent origin : they belong to my earlier days ;† they have been cherished through life ; and lately they have been increased, by

* The writer of these pages first saw the light, while his father, as a soldier, served his Country and King.

† 1811—While the Regiment was quartered at Glasgow. Cirumstances then occurred which led the writer ever afterwards, to observe with the deepest interest, the future acheivements of that gallant corps.

many incidents that shall be held in pleasing remembrance by me so long as I have my being here. It has been truly delightful to me to have met with you within the house of prayer, and to have imparted to you those religious instructions which, if attended to,—and I hope they have not been uttered altogether in vain,—will not only fit you for the kingdom of heaven, but also for better discharging the duties of your profession. It has been with much satisfaction, that I have visited the schools, in which your children receive the elements of education, based upon the word of the living God,—a foundation that insures their future usefulness. It has been with great pleasure that I have observed their clean and healthy appearance, and that their proficiency in the branches of education taught them, was such, as to do honor to their teachers, and to impart the utmost satisfaction to your Officers, inasmuch as it demonstrated that the great care and attention they bestowed on their moral and intellectual improvement, was not labour spent in vain. It has been with personal benefit that I have sat by the dying bed of some of your companions, and, while endeavouring to communicate to them the consolations of the blessed Gospel, have, I trust, had my own mind edified, and my own heart improved. I have often lamented that the numerous duties which devolved upon me to those specially committed to my pastoral care, prevented me from visiting your schools

and your hospital, so often as otherwise I would have done ; but in these circumstances, it afforded some satisfaction to my mind, that a missionary, (appointed by the united Presbyterian Churches of Montreal, to make up by his labours the lack of service on the part of their respective ministers,) had special instructions to be frequent and regular in his visits to the sick. But, even after taking the full benefit of this exoneration, I cannot but remember that I have omitted many opportunities of being useful, and have still further added to my short-comings, great imperfection in the discharge of those duties which I attempted to accomplish. Still, however, I can say, that my services, while they have been gratuitously, have been ungrudgingly given. And it is now with sorrow that I contemplate the prospect of your going forth from amongst us ; but it tends in some measure to alleviate the bitterness of this parting hour, that I can " commend you unto God and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified."

The chief excellence in the character of a good soldier is a prompt, steady, and uniform obedience to the commands of his superiors. Your country and your Sovereign now call you to the discharge of your duties in another portion of the empire. The change may be attended with some circumstances that may be painful to you, and not

only the relations you have formed in this country may be broken, but some of you may be separated for a season from those that are near and dear to you. But I trust that you will bear these privations with that manly fortitude which becomes your profession, and that you will no less cheerfully than dutifully discharge those obligations, to which your country and your honour alike call you. I trust, that from the very bottom of your hearts you are convinced that every thing has been done for your comfort and the gratification of your reasonable wishes, consistent with the good of the service, which a wise and paternal Government can do; and that if there be some things that are distressing, I am sure you will be persuaded, upon taking a comprehensive view of them, that the sacrifices you are called to make, are wisely designed for promoting your personal happiness,—and the happiness of your families, from whom, for a short season, some of you may be separated,—in so far as your individual interests can be served, consistently with the higher claims of public duty. I could mention many things, that would at once show you the wisdom and the benevolence of such arrangements, did not your own sound judgments convince me that this was altogether unnecessary.

But, my brethren, I would place your encouragements upon yet higher grounds.—I would bid you remember, that the living God cares for you,

and that to him, in all circumstances, you can have recourse. If you love and fear him, he will "make all things work together for your good." Whatever, or wherever may be the station of duty assigned to you, he will watch over you, and protect you by his everlasting strength. Now, that I am about to part from you, to Him I affectionately commend you. And having done this, I may be considered to have done all that, under present circumstances, it is in my power to do. But yet, my brethren, "suffer a word of exhortation" from one who feels a deep interest in your welfare, and whose best wishes will go with you into whatever scenes God in his providence may lead you. Receieve it in that spirit of kindness with which you have received every admonition he has hitherto given you. Receive it as the friendly counsel of one who sincerely desires, that as a corps, you may not only add fresh lustre to the honors you have already achieved, but also that you may be individually happy,—who fervently desires that your "souls may prosper" even as he desires your temporal prosperity.

In the first place, let me, in the language of the Apostle, exhort you to "be perfect," that is, that you aim at the highest state of perfection, in the discharge both of your religious and moral duties, which it is possible for man to attain. Sinless perfection is not an attribute of humanity. Still, you are not exempted, in the faithful application

of the means of grace, from seeking the highest possible attainments. In whatever circumstances, in future life, you may be placed, be animated with the holy ambition of being good soldiers of Christ Jesus. It must be admitted, that it is difficult, amidst the profession of arms, to maintain that humility, and sobriety, and heavenly mindedness, which are essential to the Christian character; and perhaps you may be inclined to think, that since the nature of your profession debars you from many advantages of becoming "wise unto salvation," which others possess, that the same degree of Christian perfection is not required from you, that is required from them. It is true; it is a principle of the religion of Jesus Christ, that a man is not accountable for privileges which he never possessed: "According to that which a man hath, shall he be judged, and not according to that which he hath not." But let it be deeply impressed upon your minds, that the law of Christ suffers no limitation, and allows not the abstraction even of a single jot or a single tittle. The same standard of perfection is set before the man who has fewest advantages and the man who has many; and if he cannot reach the highest excellence, he is not exempted from doing all that he can to attain it. There is no station in life incompatible with the highest manifestation of Christian excellence, and no combination of unfavorable circumstances can prevent a man from

becoming a true disciple of Christ Jesus. The grace of God is all-sufficient, and the promise is, "As thy days, so shall thy strength be." Let it, therefore, be indelibly impressed upon your minds, that a good soldier and a good Christian are characters that are quite compatible. And, as if to extinguish forever every conclusion opposed to this truth, drawn from the less favorable circumstances for moral and religious improvement in which the soldier is placed, God in his providence hath so ordained it, that some of the noblest instances of ardent piety and exalted devotion have been found among those who have selected the profession of arms. It would not correspond with what we see to be the wise arrangements of the Almighty in other parts of the economy of providence, to leave a profession, so honorable, and, in the present state of society, so important, destitute of the means of grace. If difficuties stand in the way of a faithful discharge of your Christian duty, it only behoves you, that you be more careful in resisting temptation, and that you press forward to the attainment of the object of holy ambition, with redoubled energy. The honor of achievement will be greater than if you had no difficulty to surmount; and the heavenly reward will be in proportion to the triumphs of your faith. And what, although difficulties stand in the way; it is not the characteristic of a British soldier to quail in the hour of danger, or desert the post of

duty when a foe appears. Let the same generous courage distinguish your Christian course. Let the same fidelity and zeal animate you in the discharge of your religious duties. Lay it to heart, as a truth never to be forgotten by you, that if the condition in life in which Providence has placed you be less favorable to religion than some others, you are still enjoined to aspire at the noblest exercise of Christian faith and holiness. The duties you owe to your earthly Sovereign do not interfere with those you owe to the King of Kings. Religion better prepares a man for the discharge of his duties, of whatsoever nature they are ; and the best defenders of their country will be found among those who, with enlightened minds, most devoutly worship God. The virtues that qualify the soldier for the duties of his profession are based upon religion : they spring from a sense of the duty he owes to God. Difficulties may stand in the way of their cultivation ; yet assuredly they will not be dispensed with by that Almighty Being, who requires that we discharge every incumbent duty, civil and sacred, with fidelity and alacrity.

Do not, then, I beseech you, set a lower standard of character before you than the gospel of Christ exhibits ; and while you strive honorably and faithfully to discharge the duties of your secular profession, with the same fidelity and zeal perform those duties that are incumbent upon you

as men who have been baptized into the Christian faith. Let me exhort you, as "soldiers of the cross," to resist the enemies which "war against the soul." As followers of the "Captain of salvation," cover your character with imperishable glory, by triumphing over the vices which would degrade your nature, and destroy your peace. Honor and fidelity are the leading principles of the Christian soldier's life. The foundation of true honor is the fear of God, and fidelity springs from profound reverence for his laws. "Set the Lord," therefore, "continually before you." In his favor, there is life; without his favor, you cannot be happy. Reverence his holy name. Never let a profane expression escape from your lips, "for the Lord will not hold him guiltless that taketh his name in vain." He is a "great and a terrible God," unto those who violate his laws; "therefore, fear ye him." But he hath manifested himself as a God of mercy and love, to the penitent and believing sinner; aud he hath laid all men under the most sacred obligations to worship and obey him. He has bestowed upon you, all that you possess; and he has crowned all his natural gifts, with exceeding great and precious spiritual blessings,—sending his Son to redeem you, and his Holy Spirit to sanctify you and seal you for glory. Therefore, let gratitude unite with reverence, and all that is within you be stirred up to praise his holy name.

But, the perfection to which, in the language of the text, I exhort you, implies not only the faithful discharge of the duties which you owe to your God, but also, of those which you owe to your Sovereign. Remember, that you are placed, under God, for the defence of the Crown,—for the preservation of the venerable institutions and invaluable privileges of your country,—and for maintaining the peace and tranquility of the people. Your country "expects every man to do his duty." This, your God commands you to do. And let me remind you, that it is only in the path of duty, that glory, and honor, and happiness are to be found. You will, therefore, consult your own best interests, when you act from a regard for the public good. Independently of the satisfaction that results from the consciousness of well doing, there are many comforts in the soldier's lot, that will necessarily depend on the general good conduct of the whole corps. One refractory and disobedient person, will curtail the privileges of many; for it will be generally, if not invariably, found that those who receive most indulgence from their superior officers, are those who will not make a bad use of it. But if their kindness is in any instance abused, they will be painfully forced to deny, even to the deserving, the favors which, in other circumstances, they would have willingly granted to all. Let every one of you, therefore, consider it as a personal obligation to exalt the

character of the soldier, not only for valour, but also for the practice of pure morality and exalted piety. You will thus increase your own comforts, and augment your own privileges. You will thus not only distinguish yourselves for gallant acts, but you will give to your fair fame, additional lustre. A high and exalted tone of moral feeling will give your hereditary courage a right direction and indomitable perseverance;—it will wipe off that stain that naturally attaches to the conquests of the warrior, as the achievements of much suffering and blood;—and it will place him, in the eye of the world, in that proud position to which *he* is justly entitled, who perils his life and his limbs in the defence of his country, and by his heroic deeds, has contributed to raise her to an enviable preëminence among the nations. It is under the protection afforded by her fleets and armies, that the country flourishes,—her commerce is extended,—her wealth accumulates,—her civilization is advanced,—her liberties are preserved inviolate,—and the throne is rendered stable and sure. When we look to our country, WHERE EVERY MAN IS A FREE MAN,—where all enjoy as much rational liberty as can be enjoyed without licentiousness,—where the arts and the sciences flourish,—where industry nerves the arm, and true piety warms the heart beyond all other nations, we have ever heard of,—where, through all the gradations of rank, from the Queen on the

throne, to the humblest peasant, there is a general respect paid to the rights and privileges of each other, so as to secure, amidst the imperfections that necessarily belong to all human institutions, a great amount of happiness,—a glow of honest pride comes over the heart, not unmingled with gratitude to God, that we were born in a land distinguished for so many blessings. And it must be a source of much happiness to you, and to all of the same profession, to reflect, that you have been chiefly instrumental in procuring these public blessings; while it must impress your minds with a deeper sense of your responsibility, to remember, that to you, in a great measure, the preservation of our national honor and national advantages is entrusted.

Let me exhort you, then, to cultivate the virtues which will best qualify you for the discharge of your important duties; and shun the vices to which you are professionally exposed. Avoid, in so far as you can, the society of those who would lead away your souls from God, and "your feet from a sure path." "Flee youthful lusts, which war against the soul." "Take not the name of the Lord your God in vain." "Be not drunk with wine, wherein is excess." Here lies the root of almost all the evils which beset the soldier's life. Indulging in the low vice of drunkenness, he loses the confidence and esteem of his Officers, —he loses all self respect,—he disgraces his pro-

fession,—he offends his God. Fortify yourselves therefore, against the encroachments of this base vice, by every consideration which sound reason or the word of God presents to the mind. Count the cost of the unhallowed pleasures of intoxication, before you surrender yourselves to its power. —Let me especially exhort you to shun most carefully every enticement to this vice, in that country to which you are now proceeding. There, the facilities to intoxication will be great, and, from the nature of the climate, the effects more generally fatal. By a strict observance of temperance in all things,—I am well informed,—you will incur little risk, either in respect of health or life, beyond the common casualties of nature. But if you are imprudent in this respect, you may lay your account of leaving your bones far from the land where the ashes of your fathers repose.

Do not misunderstand me, my friends. I do not insinuate that it is especially necessary to give this caution to you. On the contrary, there are perhaps few regiments in the service, where special advice in this respect is less needed. It must have been with considerable satisfaction that your Officers witnessed your sober and soldierly bearing during your embarkation; and when, perhaps, in the warmth of excited feelings, while parting with your friends, some slight impropriety in this respect might have been expected, (I do not say justified,—far from it; for, in all circumstances, it

is to be reprobated,) yet, in so far as I saw, and in so far as I have heard, not a single man was intoxicated. Bear this honorable testimony to your conduct through life. Shew your gratitude for the uniform kindness shewn you by your Officers, by giving them, at all times, the pleasure which they have now experienced in beholding your steady conduct,—conduct which does honor to yourselves, and reflects much credit upon them. Continue to merit their approbation ; and manifest the effect of a mild but firm discipline, by a uniform propriety of behaviour.

2. In the language of the Apostle, recorded in the text, I exhort you to " be of good comfort." There may be some circumstances in your present condition, while removing from well known scenes and " old familiar faces," that may be painful ; and the prospect of entering upon new and untried scenes, may blend sad recollections with fearful apprehensions. But " be of good comfort," my friends. There are many things in your condition that should dispel the gloom that will naturally invest your parting moments. You go not into hostile lands. You go not beyond the boundaries of the Empire, nor the mild sway of your gracious Sovereign. You go not beyond the protecting care of that Almighty Being who orders all things, and who orders all things wisely and well. He has appointed your lot, and he can make good result to you from every change of mortal life. To Him I affectionately commend you. He can

do all things for you,—can support you in every trial,—can soothe your hearts in sorrow,—can defend you in danger,—can deliver you from temptation,—can save you from all that would injure your integrity or destroy your peace. Be then of good comfort. Do not yield to dejection of mind, whatever may be the difficulties you will have to encounter, or the dangers to which you may be exposed, in the path of duty. Let hope animate you, and point to a happy issue to all your trials, and many days of tranquil enjoyment, after the troubles of public life are past.

3. But further, the Apostle, in the text, exhorts the Corinthian converts to "be of one mind,"—that is, to seek the accomplishment of the great objects of their common Christianity, with united zeal, and harmony of action, and to feel the same interest in the welfare of every individual of the body, that each entertained for his own; in other words, to put in practice the great law of Christian benevolence, "Thou shalt love thy neighbour as thyself."

The same exhortation, I would urge upon you, in reference to your professional duties. I know none more important. Success, in every department of duty, depends upon unity of purpose, and concentrated action; and every effective scheme of military tactics has been framed so as to combine the nation's energies, and bring them to bear on one point. Hence the various gradations of rank, and the peculiar duties belonging to each,

yet all tending to the accomplishment of one ultimate object. The distinction of ranks, strictly speaking, is an appointment of God, wisely designed for drawing forth and cultivating the latent virtues of the heart, and consolidating the framework of society, by reciprocal acts of benevolence and skill. The discipline and efficiency of an army require that these distinctions be strictly observed, and that the duties belonging to each be punctually and promptly performed. Whatever, therefore, be the station which you respectively occupy, strive to know, and to do, your duty,—and to do it in such a way as to show that you are anxious to promote the good of the service. More especially honor every command of those whom Providence hath placed over you,—whether it proceeds from one endeared to you by many acts of personal kindness, or from one who in this respect has no claim upon your regard. It is your duty to obey, in all things lawful, the commands of your superiors; and in the discharge of this duty, you ought to be actuated by public, not by private, motives. Your own happiness, indeed, will, in a great measure, depend upon your respectful obedience. But overlooking this,—overlooking all selfish considerations,—you should regard every lawful command as being dictated by a regard to the public service, and to be complied with, on your part, from a high sense of public duty.

The same just conceptions of duty will unite you together as one man, in all that relates to the honor and efficiency of the service, while it will also lead you to take a deep interest in the welfare of every individual of the corps to which you belong. And here, my friends, I should neither be doing justice to my own feelings nor to your merits, were I to pass unnoticed, the kind, the generous, the truly noble instances of social and Christian feeling that have been recently displayed among you.* I allude to the readiness with which some

* The Seventy-first Highland Light Infantry, consisting of two Battalions, was stationed in Canada when the above address was written. The First Battalion being ordered to the West Indies, a transfer of 150 to 200 took place,—volunteered from the Second Battalion. This was allowed in favour of the sick and those with wives and children,—the two latter, beyond a certain number, according to the rules of the service, not being permitted to accompany the Regiment to a tropical clime,—a regulation, when all the circumstances are considered, that will appear founded no less on benevolence than expedieney. The Seventy-first has ever been distinguished for its *esprit de corps;* and such was the alacrity shown on the occasion adverted to, to prevent the separation of fathers from their families, that, as the writer has been informed, more volunteers offered than were required. This noble feature in their character cannot be too highly appreciated, backed, as it has been, by the cordial concurrence of their Officers. To Major DENNY, whose kind attention to those under his command, has procured for him the honorable appellation of *the soldier's friend*, this circumstance has been peculiarly gratifying. And though the Battalion under his command has received more than their due proportion of the ineffective *materiel* of the Regiment, yet, so thoroughly are the interests and feelings of both portions identified, that there is but one wish,—that the alone distinguishing circumstance shall be, their temporary separation; one desire,—that the "Young Seventy-first" shall, in every respect, emulate the *veterans*.

of you volunteered for service under a tropical sun, that others, your "companions in arms," might not be separated from their families. Such a noble sacrifice of all selfish feelings at the shrine of Christian benevolence, is worthy the British soldier, and dignifies his profession. Such conduct endears you to one another, and binds you together by ties that are not to be dissolved. Cherish the noble sentiments that prompted it. They are far more to be desired than the additional perils you will encounter, are to be shunned. They must have imparted already an enviable satisfaction to your hearts;—they have already received the highest encomiums of your civilian friends;—and assuredly that God who preserves the children of men, and rewards benevolence, will not permit such generous conduct to pass unrequited.

4. In the language of the Apostle, let me exhort you to "live in peace." "Let all bitterness and wrath, anger and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Much of human happiness depends on our living at peace with those with whom we associate, and alleviating the unavoidable miseries of life, by our sympathy and acts of kindness. This must hold true, particularly in military intercourse, where masses of men are thrown into contact, and the indulgence of angry passions

would soon be productive of incalculable mischief. Carefully, therefore, avoid every thing that would interrupt the harmony, or disturb the peace, which should prevail among you. And let the same spirit of forbearance distinguish your conduct even towards your enemies, in so far as it is compatible with your professional duties. If the safety or the rights of your country place you in hostile array against those who would crush her liberties, or overthrow her constitution, it is yours to put forth those energies that will repel the aggressor,—that will redress her wrongs, and place her in safety from future injury; but you should remember, that those who are opposed to you as enemies, are still allied to you by the ties of a common nature, and have an inalienable claim upon your humanity and Christian compassion. In treating them with that degree of forbearance and humanity which is compatible with the prosecution of a just war, you fulfil towards them the spirit of the injunction, "Live in peace." It must be acknowledged, that the art of war, considered in the abstract, is a reproach to humanity. If it is neither founded in justice nor necessity,—if its sole end be the love of conquest or of power,—if its object be the oppression of the feeble, or the spoiling of the unprotected,—no language too strong can be found to denounce it. When we think on its multiplied horrors,—when we reflect on the crimes and complicated miseries, that follow in its train,—

the heart where any sensibility remains cannot refrain from presenting at the throne of Grace, the humble yet fervent prayer, that the time may speedily come "when nation shall not lift up sword against nation, neither shall they learn war any more." But we have not yet arrived at this period in the history of the world. The state of society is still such, "that offences must come;" and till the hearts of mankind are universally imbued with the principles of the gospel of peace, the "din of war" will be heard. It may be necessary, and it may be just: its object may be to maintain the rights, the freedom, the independence of the nation. War may be necessary, to protect the political constitution, with the integrity of which, our national privileges and social enjoyments are intimately connected. It may be necessary, to protect our religion, which is the source of true happiness here, and the foundation of all our hopes of happiness hereafter. It may be necessary, that we may be enabled to transmit to posterity, the dear-bought privileges which our fathers have bequeathed to us, with the solemn charge that we hand them down unimpaired to the generations succeeding us. In these circumstances, the common sympathies of our nature would summon us to arms, and prompt us to rear around our hearths and homes, the rampart of united and devoted hearts. And perhaps a nobler sacrifice cannot be made, than he makes, who

perils his life in defence of his country and her institutions. He merits, and he will receive, the applause of his grateful countrymen. And if, in the discharge of his military duties, his conduct be distinguished for piety and humanity, as well as intrepid valour, his name will go down in the streams of history, honored and renowned. His individuality may be lost, in the multitude of the brave,—he may not be singled out from among his compatriots for the proclamation of fame, and his honor may be bound up and undiscriminated in the mass of heroic achievements;—but the generous, the patriotic man, will exult that he was one of the many, whose invincible courage preserved the freedom of his country, and procured the most substantial blessings for all classes of the community.

The duties which, as citizens and soldiers, we owe to our country, are not merely conventional regulations, designed to maintain and promote the happiness of society. They are enjoined by God, not directly, it is true, but legitimately inferred from the great and acknowledged principles of the Divine Government. The clear and obvious tendency of these principles, is to us, in our probationary state, as distinctly the voice of God, as if we heard him saying unto us, "This is the way: walk ye in it." Now, this divine sanction we may fairly claim for those duties that exclusively belong to us, as temporary inhabitants of this

world, and that have no direct influence upon our immortal hopes,—such as, valour, patriotism, friendship. These sentiments are part of the original principles of our nature ; and in the revealed will of God, there is a distinct recognition of the moral excellency of these virtues. Their exercise is enforced by collateral precepts, and rewarded with the divine approbation. The duties which we owe to our Sovereign and our country, are, therefore, of a higher nature, than mere regulations springing from the state of society. They have their foundation in the constitution of our nature ; the principle from whence they spring is the voice of God within us ; and when we violate them, or when we fail to discharge them, we sin against God, as well as against our fellow men, and against our own souls.

But, my brethren, besides these moral obligations, which bind you, in common with your fellow citizens, to defend your country, to maintain her rights, and promote her prosperity,—these duties are specially incumbent upon you, by solemn contract with your fellow countrymen, ratified by an appeal to the Searcher of Hearts, for the truth and sincerity with which you engage to discharge them. The circumstances of society require this division of labour. Some must engage in the more peaceful employments of agriculture and commerce, while others must bear watch,—must protect them in their labours, and secure to them

the peaceful enjoyment of the fruits of their industry. Like the Jews, while they rebuilt the walls of Jerusalem, all must be prepared, yet some must be specially appointed for defence. "While the one half of the people wrought in the work, the other half of them held both the spears and the shields and the bows." Thus, they deterred their enemies from making those aggressions, which, in their malice, they had determined to execute. It is on this principle, standing armies are kept up. They are not only, under God, a defence in the day of danger, but they are also the conservators of the nation's peace, in the time of prosperity. Bound by solemn compact, sacred in the eyes both of God and of men, faithfully to perform those duties, on the faithful performance of which so much depends, their country reposes in them the most perfect confidence; and "every man sitteth under his own vine and his own fig-tree," secure in the enjoyment of all his social and domestic comforts.

This confidence has not been given in vain.—A cursory glance at the annals of our country,—resplendent with the most heroic deeds, and bright with the fruits of unexampled prosperity,—will show, that the confidence which has been so frankly given, has been as honorably responded to. My countrymen,—my friends,—permit me to remind you, that you are called upon to emulate the virtuous deeds of those good and great men, who

have raised so high the reputation of the British army, for honor, for valour, and humanity. You are called to maintain, in the time of peace, that steady, that virtuous, and I may even say, that religious conduct, for which you have been distinguished in the times that are past. You are called to preserve from the stains of dishonor those colours, which have so often marshalled those who have preceded you, to fame, to victory, or a glorious death, and the very sight of which must awaken a thousand thrilling recollections, dear to you as soldiers and as patriots. To you it now belongs, if God, in his providence, should so order it, to follow to the field those "laurel-wreathed banners,"—to leave there your bodies, a sacrifice to the liberties of your country,—or to return with accumulated honors and fresh trophies on which the future peace and prosperity of your country and the world may repose. And sure I am, my brethren, that there would be but few, if there would be any, found among you, who would desert the post of duty, in the hour of danger, or the face of a foe, or tarnish the lustre of your fair fame by any act unbecoming the soldier, or disgraceful to the man.

I feel constrained to embrace the opportunity now afforded me of commending your steady conduct in general, and congratulating your Officers on the very few instances of desertion that have occurred,—a circumstance, considering the local

facilities you possessed for perpetrating this dastardly crime, that reflects higher honor on yourselves, and yields a nobler satisfaction to them. But I need not be surprised at this feature of your conduct, truly flattering though it be, when I consider the condescension and kindness they have uniformly shown you, in so far as was consistent with the maintenance of proper authority. They have done all they possibly could do to render your condition comfortable,—to promote your moral and religious, as well as your professional improvement,—to increase your happiness, by contributing to your innocent amusements,—and to train up your children in the fear of God, as well as fitting them for the discharge of the duties of life. I need not wonder at this noble feature in your conduct, when I reflect with what paternal care the Government of your country has attended to your welfare, directing the mighty machinery it controls, so as to minister to all your comforts, and to raise you to a station where you have little to envy in the condition of others, who have to support themselves by their daily toils. I need not wonder, when I remember that you are the descendants of brave men, who planted in your native soil the seeds of genuine liberty, and watered them with their blood,—when I remember the illustrious examples you have had, of loyalty, of heroism, and fidelity, in those brave men who have enwreathed with glory your regimental col-

ours, and who now, in imagination, seem to point to these testimonials of their prowess and virtue, and say to you, "Keep them from dishonor,—suffer not their lustre to be dimmed,—desert them not, while the last rag of them flutters in the wind." I need not wonder at this proud feature of your conduct, when I remember that you have "recorded in heaven your vow," that you will stick to them wheresoever they will point the way, and that you have most solemnly invoked God to be the witness of your fidelity,—thus blending the awful sanctions of Heaven with the high obligations of social integrity. In these circumstances, any thing unbecoming the character of a soldier, would be doubly infamous;— it would be, in the highest degree, dastardly and base. It must, therefore, be the cause of much thankfulness to you, as well as of just pride to those who bear rule over you, that, as a regiment, you are comparatively free from this infamous crime. Continue to merit the encomiums you have won. Avoid those temptations that would lead you into evil; and let the whole tenour of your conduct manifest, that you *feel* the obligations of your profession to be sacred; and that you discharge a duty which you owe to yourselves, your country, and your God.

I might prolong my exhortations to an indefinite length, and in the fulness of my heart, I would yet speak to you. But instead of longer detaining you, let me commend you to God, who can do all

things for you. Now that you go forth from us, my earnest wish and prayer is, that the *Almighty God* who disposes your lot, may go forth with you, —may extend over you his divine protection, and give you all the happiness which a consciousness of his favour can inspire.—May he in mercy grant that the influences of the holy services in which we have engaged together, be not soon lost to you. Very imperfectly indeed, I must confess, have I held out to you the light of divine truth; but feeble as my ministrations have been, they were actuated by a sincere desire to make you humble disciples of Christ Jesus,—therefore, to make you happy. In the course of Providence, you will, if spared, find others to preach to you the unsearchable riches of Christ Jesus; and to the advantages which you will possess, give serious attention. But while I entreat you to give all diligence to profit by the living voice of the servants of God. I especially commend unto you the word of God's grace,—I trust there is not one among you without a copy of the Scriptures.—They are easily carried about with you; and believe me, they are worth your careful perusal.—Read a small portion of them every day, and do not suffer their truths to slip from your mind. Whether you consider the source from whence the scriptures have come; —or the manner in which you have been put in possession of them;—or the precious blessings which they bear, you should appreciate them above

every other gift. They are the records of God's will,—dictated by his unerring Spirit,—penned by his servants,—preserved by his providence,—and bequeathed unto you by his grace. O, how highly ought you to value such a treasure!—With what sacred interest ought you to look on that inspired book, beaming in every page with love, and stamped upon every line with mercy and truth. "Receive not the word of God in vain;" seek in it, the law of your lives. If any of you are so hardened in sin, that you deem its truths but idle tales, may the Lord God awaken you to juster views, before in judgment he will visit you. If any of you have been heretofore careless in the perusal of it, be so no more. It will guide your steps into that better country which lies "beyond the great river." Into that country you cannot enter, unless you be "nourished up in the words of faith, and of good doctrine." If any of you, like the Psalmist, have made the "law of God your delight," its words must have been "sweet unto your souls." I need hardly exhort you to "continue in the things which you have learned;" for I am sure you would not exchange the comfort they give, for a thousand worlds.

And while I commend the word of God unto you, I would also earnestly "commend you unto God, and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified." The word of God is

the great instrument which he employs for the regeneration of the world. It is fraught with a living power;—it giveth light and liberty;—it is the power of God, and the wisdom of God, for the salvation of all who believe. "Sanctify them," prayed our Divine Redeemer, to his Heavenly Father, "sanctify them through thy truth—thy word is truth." This sanctifying power is not inherent. Many read and hear, without being spiritually benefited. But when the ministrations of the word are accompanied with the operations of the Spirit of God, or, in other words, when the Bible is not only the word of God, but the "*word of his grace*," then it becomes "quick and powerful, and sharper than any two-edged sword." Nothing can resist its power: it is all pervading, and all subduing. "Is not my word like as a fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" Unto God I would, therefore, commend you, and in earnestness of faith and Christian benevolence, I would humbly beseech him, to make his word, the word of his grace unto each one of you,—giving it that quickening power, which will impart to you "the life of God,"—"that eternal life which is in his Son," and which is given unto all who by faith are "one in him," even as he is one with the Father.

Now we part.—When you are gone, I will remember, with pensive delight, the pleasure with which I have met with you in the house of God;

or in the friendly intercourse of life. What God has in reserve for us, we cannot tell. Let us strive with honor to "fulfil the course" prescribed to us by Providence; and it will be of little importance whether it be long or short. Since I last parted from you, brief as the time has been, we have been sadly reminded of the uncertainty of human life. Your number has been diminished:*—one has been carried off from the midst of you, in the pride of health and strength. In the generous enterprise, of attempting to save a companion from a watery grave, he met himself, an untimely fate. We humbly hope, that for Christ's sake, his soul has found mercy with his God; and his relatives and friends, who mourn for his loss, we "commend unto God, and the word of his grace."—May they seek and find their consolation in the truths of the blessed gospel, "which hath brought life and immortality to light."

Our intercourse for a season must now be interrupted; but should God in his providence so order it, that we shall again be brought together,—a hope which I will fondly indulge,—I will resume with delight, the duties I now reluctantly resign. And should we never see each other again in the flesh, my earnest prayer is, that we

* Robert McKelvie.—This gallant fellow lost his own life in attempting to save the life of a comrade, Gavin Hamilton, on Friday morning, the 20th October.—See Appendix.

may stand together justified through the "blood of the Lamb," before the heavenly throne.

"Finally, brethren, farewell. Be perfect,—be of good comfort,—be of one mind,—live in peace; and the God of love and peace shall be with you." —To him I commend you.—Fain would I linger on themes so important, and continue to address those who are so dear to me. But I must close. My prayers shall arise for you, when you shall have gone, beseeching the Father of mercies to keep you from peril,—to bless you with all spiritual and temporal blessings in Christ,—and give you at length "an inheritance among them that are sanctified." "May the Lord bless and keep you.—May the Lord cause his face to shine upon you, and be gracious to you.—May the Lord lift up his countenance upon you, and give you peace." —Amen.

APPENDIX.

On Thursday evening, the 19th of October, the remaining Companies of the 1st Battalion 71st Highland Light Infantry, —two Companies having preceded them some days before,— left Montreal for the West Indies, amidst the greetings of assembled thousands of the citizens, who had come to bid their "OLD FRIENDS" farewell. On the morning of the following day, while proceeding down the river, and being about ten miles from Quebec, one of the men, Gavin Hamilton, incautiously hove a bucket, to get some water to wash himself; and from the rapidity with which the steam-boat was moving, was pulled overboard. He was an expert swimmer, and he held fast to the bucket, the rope attached to which, he tied round his body.—as he afterwards said, to mark the place where it would be found if he went down, for he was getting benumbed and nearly exhausted. On the cry of "A man overboard!" the steamer was stopped; but the man was a full half-mile astern before this was effected. The larboard boat was immediately manned and lowered. Robert McKelvie, Corporal Guthrie (a volunteer from the 2nd Battalion), and James Wilson, of the Band, jumped into it, along with two of the steam-boat's crew. But, the instant the boat reached the water, the steamer backed,—the paddle-wheel ran into the boat,—capsized it,— and cut it in two. McKelvie, Guthrie, and one of the boat's crew, were run over by the steamer; the other two held on by the tackle, and were pulled on board. In the mean time, the steamer was backing towards the first man who fell over; and in doing so, ran away nearly half a mile from those who were

capsized. Every thing buoyant, that could be laid hold of, was thrown overboard, for them to float on ; but nothing reached. When it became known that a boat was swamped, another was quickly, but awkwardly manned and lowered. Quarter-Master Wakefield jumped into it, with four men. There was no rudder ; and the crew pulling badly, it was a most painful sight, to see all the three poor fellows struggling for their lives, with no hopes of rescue but this ill trimmed boat. However, she succeeded in saving Hamilton, who first fell overboard ; then pulled to the others, and saved two of them. But long before she reached them, poor " Bob McKelvie" had sunk. Corporal Guthrie, who could not swim, but had fortunately got two oars on which he floated, was frequently encouraged by McKelvie before he went down. He described him as having his head much bruised and bloody ; and when the poor fellow felt that he could swim no longer, he said, " God save us ! God help us ! Bless you all :"—A prayer short, but in his circumstances, pathetic, which we humbly trust hath ascended with acceptance " to the Lord God of Sabaoth." This melancholy occurrence threw a deep gloom over the whole of the men, who, on the preceding evening, embarked full of that light-hearted glee which, has been remarked to be a distinguishing characteristic of the British soldier, even in the most perilous moments.—Soon afterwards, the steamer rounded the *Java* transport, when the two companies on board the transport repeatedly cheered their approaching comrades. But those on board the steamer replied not ;—they were too sad.

Robert McKelvie was a Highlander,—an excellent soldier, and a warm-hearted man. One of the best swimmers in the whole Regiment, he would no doubt have sustained himself much longer above water, had he not been stunned by the paddle wheel. His sobe., steady and obliging conduct gained him the confidence and esteem of his officers. He was generally taken with them, in their boating and fishing excursions,—plied the stroke oar,—was entrusted with the nets ;—in short, he was a confidential servant, on all occasions alike

ready and faithful. Under these circumstances, he was often treated with much familiarity by his Officers. But he never lost sight of his position. He was too good a soldier for that. On parade or off it, his conduct was alike respectful and dutiful. By his comrades he was generally beloved;—indeed, "Bob McKelvie" was a general favorite, and long will it be ere the poor fellow is forgotten by them.

It would give much satisfaction to the writer of this note, did it in any measure tend to preserve in remembrance the gallant bearing and virtues of

ROBERT McKELVIE.

IT IS DEDICATED, AS A JUST TRIBUTE,

To the Memory of

THAT GOOD SOLDIER AND HONEST MAN.